

6-5

The American Lutheran



LOS ANGELES, CAL., Hotel Alexandria



NEW YORK, N. Y., Hotel Astor

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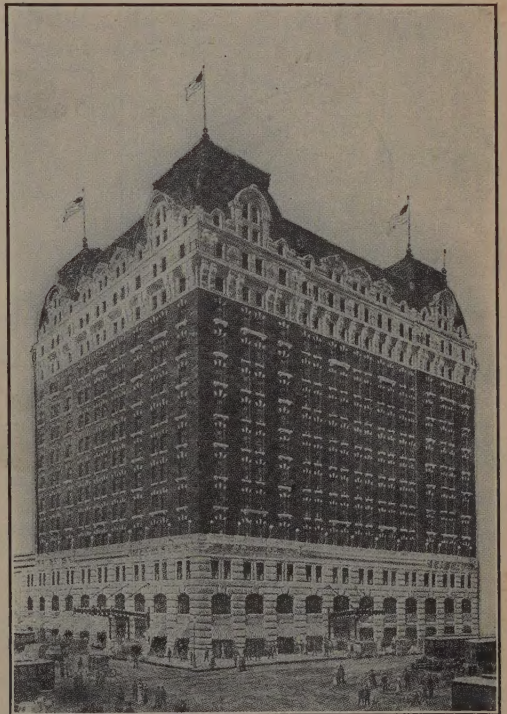
COAST TO COAST

Listing of Lutheran Churches

on

Hotel Church Directories

(See Article Page 6)



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MAY, 1923

No. 5

Editorial

The Prime Problem

The coming conventions of the various Lutheran bodies will be fraught with more than usual importance because of the pressing problems of extraordinary magnitude that clamor for solution. Both the Missouri and the Wisconsin Synods have a large program to carry out in connection with their educational institutions. The various activities of the Church will again receive thorough ventilation. But one matter which, at least at the convention of the Missouri Synod at Fort Wayne, will demand a prominent place in the order of business is that of a reshaping and expansion of our home mission policy. From various parts of the country Synod will be petitioned to undertake a more thorough systematization of this important branch of the Church's work. These different memorials will, of course, vary greatly in the proposal of ways and means to bring about the desired improvement. But fundamentally they will have the same end in view. The large number of proposals touching in the question speak of a general realization of the inadequacy of our present policy and the general demand for the introduction of methods that will meet at least to a degree the needs of the day. THE AMERICAN LUTHERAN tried to present these needs in its issue of October, 1922 (Home Mission Number). We may not express the opinion of all our readers, but we most emphatically set it down as our own when we claim that the reconstruction and incidental extension of our home mission work is the most important business that will come before the convention. The effective carrying on of this work is fundamental to every other branch of the Church's activity. We sincerely hope that the coming convention will let facts and figures speak. They represent a distinct challenge to our Church. They call for immediate constructive action. There is no time for temporizing and theorizing. The mechanical difficulties admittedly connected with the institution of new machinery must be overcome. The expense involved must not be deterrent. Every additional dollar will be a splendid investment which will pay dividends even in dollars and cents. May under God's guidance the Fort Wayne convention mark a distinct step forward in the carrying on of the most important phase of the Church's work.

Pessimism?

Some of our readers have construed our frequent quotation of rather depressing statistics as a sign of constitutional pessimism. We want to give the assurance that, although we have tried to present the unvarnished facts regarding the problems that confront our Church today and have presented figures that were not pleasant reading, we have not a trace of pessimism in our make-up in connection with the possibilities of American Lutheranism and the tremendous power inherent in our Church, of the gradual awakening of which there is unmistakable evidence. Someone recently told us: "There is no other Church today that has such tremendous dormant potentialities as the Lutheran Church."

We believe that. We also believe that these dormant powers are gradually being aroused. We are optimistic enough to believe that under God's grace Lutheranism's greatest glory and greatest triumphs lie not in the past but in the future. The old Gospel has not lost its appeal. It still has the power of Almighty God in and behind it. It works in spite of the mechanical handicaps which our human shortcomings lay in the way of its unrestrained propagation. But we dare never forget that God has deigned to make us the instruments of its proclamation and that this divine commission

has placed sacred obligations upon our shoulders. These obligations, or we may call them privileges, we must meet in a manner most conducive to the most wide-spread dissemination of the truth. To this end God has distributed His gifts in the Church. The effective co-ordination of these gifts for the best interests of God's Kingdom is the problem of the Church. The problem changes with the changing conditions. New situations arise, new fields of usefulness open up, new social conditions present themselves. The Church never changes its message, but it does perforce change and extend its mode of operation. It dare not petrify. It must remain flexible and pliable to meet every possible contingency. It is the only fundamentally constructive and regenerative force in the world. And this force must be applied to the fullest extent of the possibilities which God provides. To this end the Church will examine itself in order to ascertain whether or not it is meeting fully the divinely provided opportunities. That involves the presentation of facts and figures. If these figures are distressing, their scrutiny and publication does not necessarily denote pessimism. No sir! The AMERICAN LUTHERAN is a rabid, ramping, dyed-in-the-wool optimist.

The Language Question Again

We are always on dangerous ground when we venture to speak of the language question as it confronts many of our churches, and yet a frank interchange of opinion on a question which so vitally affects the interests of our Church can only be beneficial. We venture to say that the slowing-up of home mission work in our circles, or rather the somewhat unsatisfactory statistical results of our work, is due in some measure to the difficulties incidental to the transition period through which such a large portion of the Church is passing. It seems reasonable to expect that with the increasing use of the language of the land the missionary possibilities of our church will increase. Many of our churches will remain bi-lingual for years to come. The bi-lingual arrangement is the only solution of their problem. We contend, however, that a bi-lingual congregation is handicapped in its missionary appeal to the unchurched of the community who are conversant only with the English language. Even where the work of a church is predominantly in that language the mere fact that it conducts services at all in a foreign tongue prejudices the general public against its appeal. We state this merely as a fact, without any criticism of the bi-lingual arrangement. We personally believe that the only solution of our home mission problem lies in the development and establishment of congregations in which the English language is the only linguistic medium used. In our own locality all the English Lutheran churches are crowded for room. Two of them have just completed large additions. Seven others are contemplating the erection of larger structures. We know similar conditions to prevail in other middle-western cities. Nor is the contention true that these churches are recruiting themselves largely from neighboring foreign-tongued churches. That contention is glibly made but easily disproven. These churches are real missionary agencies. Lutheranism's message has a mighty appeal when presented in the language that most people understand. An English Lutheran Church in Minneapolis (Norwegian Synod), fearing its church building too small for the anticipated Easter crowd, advertised its Easter service to be held in the Minneapolis Auditorium. Several thousand people crowded in and rumor has it that 1200 were turned away. The Good Friday service in St. Paul Auditorium (under Synodical Conference auspices) attracted more than three thousand people. The success of the noon-day Lenten services in the various cities and the successful Ocean Grove venture of the brethren in the East are evidences of the fact that the Gospel appeal of our Church receives attention. Make these services bi-lingual and they immediately lose fifty per cent of their advertising value. It cannot be denied that the missionary future of our Church in this country is in the English language. Our mission boards are gradually realizing this and are establishing more and more purely English mission congregations. God speed the movement!

The Laity at Work

We want the readers of the AMERICAN LUTHERAN to peruse carefully the article in this issue from the pen of the Rev. G. E. Hageman. The idea he has worked out in his church is, of course, not new and is in operation in several churches of which we know. But its presentation in our columns will prove an incentive to other churches to try out similar plans. Our people are often told in sermons and addresses that the Lord wants workers in His vineyard, and every church member should be a church worker. In many cases the willingness to work has been aroused without the opportunity to work being given. If the job is ready it is not so hard to find someone to fill it. The fact that the power of the laity lies dormant in many congregations is not entirely the fault of the laity. It has very often never been given half a chance. No one has ever told it what to do or how to do it. Once started, it has always proven itself a powerful force of consecrated usefulness.

A SMALL CHURCH OF THE PIER-AND-CLERESTORY TYPE

F. R. WEBBER

The church which we will describe in this issue is somewhat more pretentious than the last two which we have described in this series of papers. This time our project is to build a city church, for a congregation of from 400 to 500 communicants. The lot is assumed to be level, and located on two thoroughfares of about equal importance. It is in a section of the city that is rapidly becoming a suburban business center. The congregation has from \$80,000 to \$100,000 to spend.

A Word About Prices. The sum of money just mentioned is not a great deal to spend for a church these days. We are constantly surprised at the letters that come from pastors and building committees everywhere.

"Our congregation wants to build a church seating 600 persons," one writes. "Please let us know, by return mail if you can, what sort of a church, seating 600, we can build for not more than \$18,000 to \$20,000."

This is a fair sample of letters which we get continually. Pastors and building committees seem to have no conception whatever of the fact that building prices have taken an awful jump. It is impossible to build a church seating 600 for anything like \$18,000, unless we build it on the Billy Sunday Tabernacle order. In the fall-of 1920, building prices were about 175 points above the average mark. By March, 1922, prices had slumped to 155, or 55 above the average. Since then, prices have been advancing steadily. Between 1895 and 1900, prices were down to almost 60—about 40 points below the average. Today it costs about 150 points more to build than it did in 1897. A church that could be built for \$75 per sitting in those days, will cost at least \$150 to \$200 per sitting today.

Also a Word About Seating Capacity. Another thing that pastors, as a rule, fail to realize, is the fact that they can get along with a church much smaller than most people imagine. We get letters in a steady stream from pastors with congregations of 200, and who want to build to seat 500. And the pastor with 500 communicants wants to build to seat 800. From a financial view-point, it's impossible, unless it be a wealthy congregation.

As matters stand today, we can't expect to average more than \$100 per communicant in a building fund drive, and then pledges must be extended over a period of time. The remainder must be borrowed.

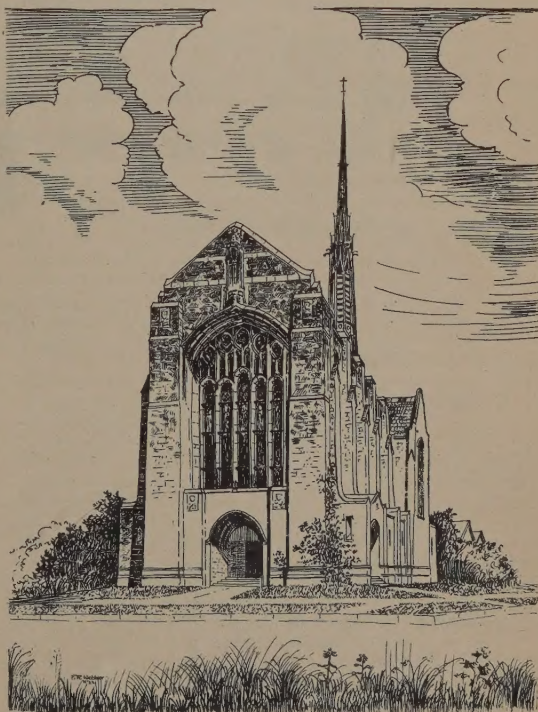
The wisest plan is to build to seat the average Sunday's congregation, or a little better. It is folly to build large enough to take care of three or four record-breaking Sundays a year. Chairs can easily be carried in for the special days. A folding chair can be purchased for about two dollars. Every additional pew-sitting added to a church will cost from \$100 to \$200, in a well-built, permanent church. A good plan is to keep a careful count of the average attendance for ten Sundays, and build accordingly. It is amazing how many people can be crowded in on special occasions. In a mission congregation, some years ago we remember crowding nearly 400 people into a little 32 x 62 building, with a vestibule.

A safe plan might be this one: Plan to seat about 75 per cent of the active communicant members, and allow \$150 on an average, for each sitting. Then, on special occasions, carry in chairs.

Going Back to our Project. We assumed that we have about 450 communicants, with an average Sunday attendance of about 300. So we will plan a church with about 330 downstairs sittings, a gallery for overflow, and side aisles for chairs on special occasions. We are speaking of a permanent church, of course.

We will begin by studying good books. *American Churches*, a superb, two-volume work with 376 full-page plates and 868 other illustrations, is the best work on modern American churches. Unfortunately this fine edition is already out of print, and cannot be obtained at any price. But we may be able to find it in the city library, or borrow it from an architect. Cram's *Church Building* is a work of highest merit, but written from the Episcopalian standpoint. But the fundamental principles of architecture are the same the world over. We can study Cram, and adapt his principles to Lutheran requirements. This book is also out of print, having quickly run through two editions. We hope that new editions of both of these works may soon appear.

Then we will study the files of the best architectural magazines, past and present. These files may be found in any good library. We will look through the years when church building was in its heyday—just before the recent war. *The Architectural Review*, the *Brick-builder*, *The American Architect*, *The Architectural Record*, *Architecture*, *The Architectural Forum*, *Architecture and Building*, *The New York Architect*, the *American Architect and Building News*, *The American Architect and Architectural Review*, and last and best of all, *The Magazine of Christian Art*, are all good journals, past and present. Church work may also be found occasionally in the files of *The Journal of the American Institute*, and *Construction Details*. A week or two spent in the library, studying the files of these journals, especially from the year 1905 to 1916, is a valuable education. These files may also be found in any good architect's office.



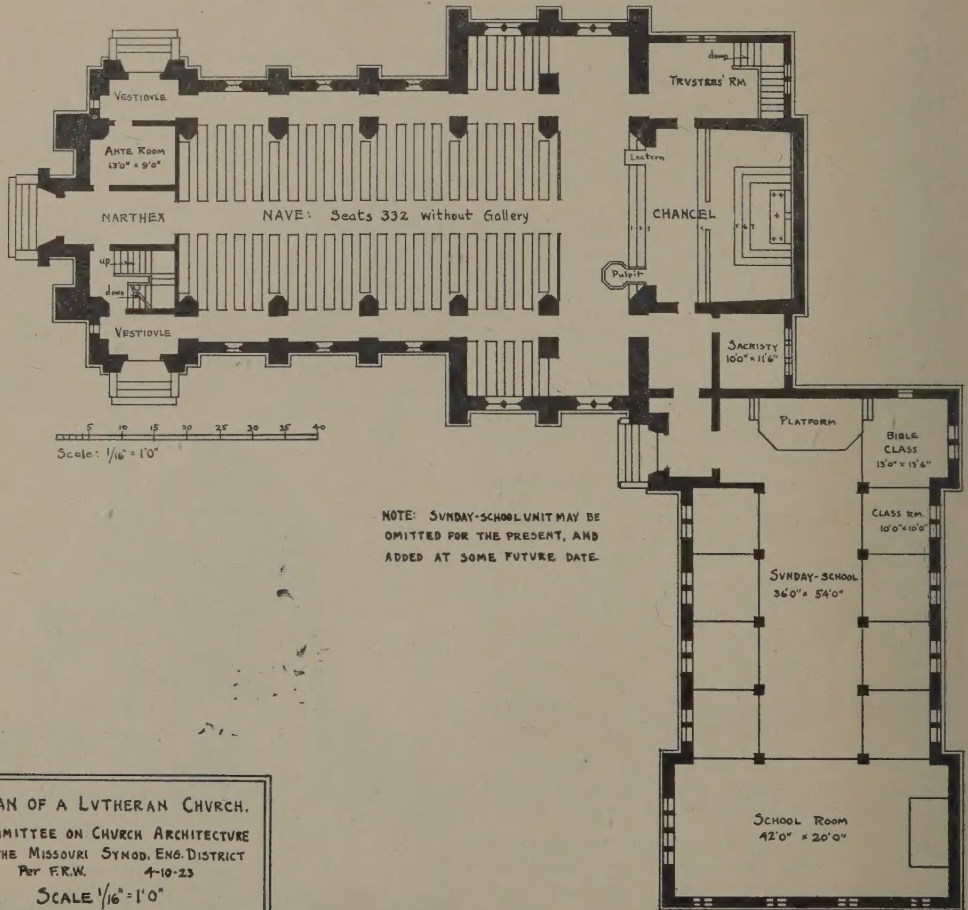
Proposed Faith Church, Cleveland, O.

Our next step will be to study *good* churches. About a year ago we urged a friend to spend a few hundred dollars taking his building committee to see a few first-class churches. On April 17 of the present year he wrote us: "It certainly does pay to hand-pick your committee, and then take them to see some churches. We have an able crowd, and they have seen the New York, Chicago, Cleveland and Akron churches. So when our home folks, accustomed to the cozy, theatre-style stuff, questioned the 'narrowness,' and 'cold interior,' and the 'Catholic' appearance, these chaps did all the arguing—and did it well. Incidentally we might say that this congregation is building a church of such amazing beauty and architectural merit, that it will set a new standard, not only for Lutherans, but for all denominations. Wait and see. We say this with all sincerity.

Now, having educated ourselves, let us proceed with our project. Before we select our architect, we will confer with the Committee on Church Architecture. They will send, for six cents per sheet, typical plans of Lutheran churches, drawn to $\frac{1}{16}$ inch scale. One of the plans, and a pen rendering of an exterior, is shown in this issue.

The Pier-and-Clerestory Church. In our visit of inspection, we will see a large number of recent churches of the pier-and-clerestory type. This is the latest and most approved idea in American church building, in almost every denomination. A number of very recent Lutheran churches are of this type. Trinity, Akron; Christ, Pittsburgh; Reformation, St. Paul; Holy Trinity, New York; St. Paul's, Charleston, W. Va.; Grace, Rochester, Pa.; were among the pioneers. In several cases these churches were poorly proportioned, due to too wide and short a nave, and side aisles too large in relationship.

Then came Redeemer, Milwaukee, a distinct improvement, and a church with an interior of good proportions, in spite of the severity of its lines, and the excessive use of brickwork in proportion to stone trim. And lately, our Missouri Synod, and the Joint Synod of Ohio have taken up the pier-and-clerestory type of building, and a number of fine churches have come into being, almost over night, or are under construction. Redeemer, Chicago, is a conspicuous example. A famous eastern architect pronounces it altogether stunning, insofar as its design is concerned. Concordia, Akron, promises to be excellent. St. John's, New



Orleans; Pastor Sauer's church in Richmond; St. Paul's, Paterson; Redeemer, Kokomo, are a few of a growing list of churches of this type. In the Ohio Synod, St. Paul's, Toledo, is one of the most pretentious things ever attempted. Construction is to begin soon, we hear.

It is hard to say why the pier-and-clerestory type of church has lately become so popular. Ten years ago there was a strong prejudice against it. But today, Lutherans, as well as almost every other denomination, have made decided advances along aesthetic and liturgical lines. Calvinistic influences are dying out, insofar as their eager hatred of church art is concerned. No longer is a dignified, churchly service, and a beautiful church considered "Catholic," and "High-Church Episcopal." We have discovered that the Catholics, both Roman and Anglican, have no monopoly on churchly architecture. Because these denominations chanced to be the first to introduce the revolt against the theatre-style sectarian church, with its bare, camp-meeting order of service, people imagined that all aesthetic feeling must of necessity be something peculiar to Catholic or Anglican forms of worship.

Our plan. The plan shown in connection with this paper is one of great flexibility. On ordinary Sundays it seats 332 downstairs. 60 more may be placed in the gallery. Transept galleries may be added later, seating about 50 in each. From 40 to 80 chairs may be placed in the side aisles. So the church, ordinarily seating 332, may be made to seat as many as 586, on big occasions! Perhaps it is the great flexibility of the pier-and-clerestory type of church that accounts for its recent popularity.

If properly planned, this type of church is singularly beautiful, because all vertical lines are strongly accented. The high clerestory gives a feeling of loftiness that is often really deceptive. The church shown in the pen rendering, rises about 60 feet above grade. Yet one would almost say that it looks much higher. This is due to the well-known fact that strong vertical lines tend to pull a building upward. Horizontal lines tend to make it look low and squatty.

The church is but 24 feet wide, between the piers. This is about the maximum width of a church of this size, if we want to retain good proportions. Most churches of the clerestory type are too wide, and proportions suffer accordingly. You can no more build a small church, seating 332, and plant the piers 32 feet apart, and expect it to look right, than you can expect to draw a picture of a man six feet tall and four feet broad, and expect him to look well proportioned! The sooner we learn this fundamental fact, the better!

The length of our plan is not great. The narthex is 13 feet deep. The nave is 69 feet long. The chancel is 25 feet, counting steps and all. Its width, including side-aisles, is 38 feet. Across the transepts, it measures 55 feet. These are *interior measurements*, of course. There are 21 rows of pews, arranged so that every seat commands an unobstructed view of the altar, pulpit and lectern. The exterior sketch (which is that of the proposed permanent building for Faith Lutheran, Cleveland), will give a general idea of what the exterior would look like, although the plan differs slightly in several points.

(To be continued)

*

Your Name Ever Misspelled? Revise your church mailing lists frequently and regularly—and see that names are correct—and initials as well.

LUTHERAN PUBLICITY THROUGH MUSIC

In connection with his annual recital tour Edward Rechlin, organist of Immanuel Lutheran Church, gave an inspiring recital of Bach's Chorales and other Lutheran Church music at Aeolian Hall, New York City, on the evening of Thursday, April 12th. A large audience, composed not only of Lutherans of our Synod and others, but also of music-lovers in general, gave evidence of their thorough appreciation of the splendid program presented.

A deeply reverent spirit created in the hearers was especially evident after selections such as the improvisation on "O Haupt voll Blut und Wunden." A deep hush pervaded the entire audience so that the impressive silence following the number was not broken by a single person applauding.

The music critic of the *New York Tribune* writes as follows: "A dramatic, powerfully played opening number was the Fantasia and Fugue in C Minor. Following this were three choral Preludes played with delicate expression and fine feeling for their spiritual and poetic significance. The Tocatta in F, rich, and possessing magnificent contrasts in tonal color, was played in a manner approaching the heroic." The *New York Evening Telegram* offered the following: "... Mr. Rechlin is not merely a technician, though he managed key-board, foot-work and stops with great skill, but he gave to Bach the true religious spirit, he gave sonority to the more spirited numbers, and gave to his improvisations a fine musical line." Space forbids mentioning the criticisms of the *New York Times*, *New York Herald*, *New York Sun*, *New York World*, *New York Telegraph* and others; all of which, however, were unanimous in their expressions of approval and praise.

Members of the American Lutheran Publicity Bureau were informed by the management of Aeolian Hall that never in the history of their organization had so large an audience gathered at a recital of organ music. The reason for so phenomenal a success lies primarily in the power of the Lutheran Church Music itself. It is for this reason that music of our Church deserves wide publicity for it is of national importance. Featuring as it primarily does, not so much the organist or skill in execution, (which, of course, are vital factors), but also the very spirit of the Reformation which brought it to life, it deserves far greater attention by the Church at large than has heretofore been the case. If presented capably and thoroughly it should be a wonderful help in expressing the beauty and spirit of Lutheranism. As Professor Romoser recently stated in a letter to our Bureau: "It is an inspiration to listen to the master whose work you are bringing before our people. Please accept our hearty thanks and our best wishes for the ever-increasing importance of your efforts."

The recital was given good publicity by means of a four-page folder, show-cards, small mail inserts, advance copies of the program, letters to all pastors and others interested in Lutheran Church Music, paid newspaper advertising and news items in the press. Of special significance was the advertising done in the New York subway stations. For this purpose a large poster, 30 x 46 inches, was gotten up, carrying a 12 x 16½ inch half-tone of Mr. Rechlin. As far as we know this is the first occasion in which use was made of subway advertising for Lutheran Church Publicity.

As a further result of the recital an arrangement has been made with the Westinghouse Electric Company to broadcast the same program from their WJZ station in Newark. The program will be preceded by a brief lecture on the significance of Lutheran Church Music.

Soon the summer time, with its many opportunities for travel, will be with us. Many of our people own automobiles and frequently take trips which keep them away from home over Sunday. That travel is becoming more and more prevalent is shown by a recent estimate given out by the Hotel Men of New York. According to their figures, every week-end finds ten thousand transients in New York City alone. These week-enders are not only absent from their home, but also absent from their home-church. Finding themselves in some hotel on a Sunday morning, how can they be informed as to where Lutheran Church services are held? Two mediums of information ought to be available. But one of them, the Saturday paper with its church news page, has by this time been thrown away. There remains one other source of information, i.e., the hotel church directory. Enough has been said in previous issues of our magazine to show the importance of churches utilizing the columns of the newspaper for church news. The object of this article will be to point out the advantage of using the hotel church directory.

The purpose of the hotel church directory is to reach strangers in the hotels. Some hotels, realizing this need, place such a directory

THE HOTEL CHURCH DIRECTORY

ARTHUR HERBERT

churches for a very nominal sum. The writer has in mind a Y.M.C.A. branch which, for an initial charge of three dollars, permanently carries the name of church and pastor, with hour of services. Then there is the syndicated system, which places its church directory boards in the largest hotels throughout the country. The adjoining illustration shows a board of this type. Through the courtesy of the managers, these directories, whose handsome appearance attracts the eye and lends dignity to the announcements, are installed in the most prominent places available, and are a constant reminder to all to attend church. The frames are fitted with lock and key so that changes can be made as they occur. To rent space in this type of directory application must be made to the publisher. His name is on file at the office of the Bureau.

The question now remains: Is the Lutheran Church represented on these boards in hotels and in Y.M.C.A. and Y.W.C.A. branches? The most casual investigation will show that this is not the case. Facts obtained from the manufacturer of the syndicated type of hotel directory reveal that in the leading hotels of our country which use his system, the following con-

- (1) Name of city.
- (2) Number of hotels.
- (3) Total number of rooms.
- (4) Number of local Lutheran Churches advertised on the directory.

City	Hotels	Rooms	(Mo.)
Atlanta	11	2,290	1 (U.L.C.)
Birmingham	9		1 (U.L.C.)
Boston	15	4,430	1 (U.L.C.)
Chicago	14	8,517	2 (U.L.C.)
Cincinnati	9		1 (U.L.C.)
Cleveland	11	4,965	1 (Mo.), 1 (U.L.C.)
Detroit	11	2,638	1 (Ohio)
Houston	9		2 (Mo.), 1 (Ia.)
Kansas City	10	2,190	1 (U.L.C.)
Minneapolis	10		2 (U.L.C.)
New York City	13	14,000	1 (U.L.C.)
Spokane	11	1,596	1 (Ohio)
St. Louis	11	3,465	2 (Mo.)
St. Paul	11	1,500	2 (Mo.)
San Antonio	7		2 (Mo.), 1 (Ohio)

In all these cities, as you will note, at least *one* Lutheran Church advertises. We are informed, however, that in the hotels of other important cities where church directories are available *no* Lutheran Church is listed! Such cities are: Erie, Pa.; Austin, Tex.; Hartford, Conn.; Portland, Ore.; Salt Lake City; Toledo; Toronto; Montreal, and others!

This survey surely proves that our churches have not been making adequate use of the hotel church directory to inform the traveling public of their presence. We would suggest that pastors and church officers visit their local hotels and see for themselves in what way and manner their church might be advertised. As said before, summer time is traveling time. Therefore: **NOW IS THE TIME TO GET BUSY!**



NOONDAY LENTEN SERVICES

Reports reaching our office from the various Lutheran centers throughout the country indicate that Noonday Lenten Services are being conducted to an ever increasing extent and have enjoyed a larger attendance this season than in any previous year. Lack of space prevents us from bringing detailed reports from all cities. The following account from Detroit, however, is typical of most of the services held elsewhere. The Buffalo brethren made their maiden attempt this year. Their report, also given in full, tells its own successful story. Cities in which Lenten Services were conducted this year are: Buffalo, N. Y.; Chicago, Ill.; Cleveland, O.; Detroit, Mich.; Thief River Falls, Minn.; Fort Wayne, Ind.; Milwaukee, Wis.; New York, N. Y.; Pittsburgh, Pa.; Plummer, Minn.; Pontiac, Mich.; Saginaw Mich.; St. Louis, Mo.; St. Paul, Minn.

DETROIT

Do Noonday Lenten Services pay? Is the effort worth while? Do we attract a sufficient number of "strangers" to warrant the labor and expense? These questions occupied the attention of the General Pastoral Conference and of the Joint Vestry Boards of Detroit some time before the close of the last year. The answer was a resolution to conduct the services again this year during Holy Week, and to make greater efforts than ever before in their behalf.

A larger committee than in former years was appointed, the three participating bodies—the Michigan District of the Missouri Synod, the Michigan District of the Wisconsin Synod, and the English District of the Missouri Synod—receiving a pro rata representation. This committee was again divided into five sub-committees, a Speakers', a Press and Hall, an Advertising, a Music, and a Finance Committee.

The Advertising Committee was instructed to wage an advertising campaign on a larger scale than heretofore. The following data will give an idea of its scope: 200 street cars carried banners and 500 cars dangled "danglers" (in the inside), advertising our ser-

vices. 15,000 folders and 12,000 cards were distributed, partly through the churches and partly through teams working down-town every day of Holy Week and the Saturday previous under the supervision of the committee. Some of the largest office buildings were completely covered, and thousands of cards were distributed on the streets. The newspapers carried paid "ads" on the Saturday previous to, and on every day of Holy Week, most of the papers also publishing news stories about our services repeatedly.

The entire expense for these services during Holy Week amounted to almost a thousand dollars, the larger half being used for publicity. This amount was more than covered by Lenten collections in the participating churches and by the offerings at the theatres.

Holy Week being early this year, the weather was very inclement, some of the days being bitter cold. Still the attendance was very gratifying. The great day was, of course, Good Friday. The three-hour closing was quite general this year, even the large department stores closing from 12 to 3. The Federal Council of Churches had chartered four down-town theatres for the three hours, and the other Lutheran Synods had one. Still our two theatres were filled, four services being held during the "tre ore," two at each theatre.

The publicity value of these services was alone worth the effort. The nature of the advertising was such, that not only the Lenten Services, but also the Biblical position of the Lutheran church was advertised. The slogan "Hear the Old Gospel" appeared on all advertising, being blazoned forth hundred thousands of times on and in the street cars, on the folders and cards, in the newspaper advertising, and on the signs before the theatres. The contents of the sermons was also advertised in a few catch-phrases and the hymn booklets carried the list of our churches in Greater Detroit. The tract "Christ Crucified" was distributed on Good Friday.

And the Gospel messages preached in the heart of the "Fourth City" of our country will not return void, but will accomplish that which the Lord pleaseth, and will prosper in the thing wherto He sent it.

Carl A. Gieseler.

BUFFALO

Long had our Lutherans in Buffalo desired to follow the example of the brethren in other cities and to arrange Noonday Lenten Services for the public in a downtown theatre during Holy Week. This year finally a beginning was made, and God blessed this first attempt most abundantly. The Majestic Theatre, conveniently located in the heart of the downtown business section, was secured, a theatre seating 1500 people. Four weeks before Holy Week a carefully planned publicity campaign was launched. On Saturday, March 4th, a paid advertisement announcing the services to the public was inserted on the "church page" of all principal morning and evening papers, and a reading or news notice carrying essentially the same announcement was printed by all papers. This was followed up on the following Saturday by another news item in all papers, giving additional details. On the third Saturday another paid ad was run in the principal papers with preliminary announcements, while on the fourth Saturday, the Saturday before Holy Week, all papers carried a large ad two columns wide and five inches long on the church page announcing the services, time, topics and speakers. All papers were on that day persuaded to grant space in the news columns to paragraphs embodying these announcements as a news item. Each day during Holy Week a paid

[Page Seven]

advertisement was run in every paper. In these ads the service of the day was announced. Carefully prepared reports containing a section of the day's sermon were also furnished all papers and comparatively good use was made of them by most editors. Photographs of the speakers were also made available to the papers. All advertisements were headed by the legend "Noontday Lenten Services" in large type, with "arranged by the Buffalo churches affiliated with the Synodical Conference of the Evangelical Lutheran Church" in small type below. The phrase "Lutheran Lenten Services" was avoided that the impression might not be made that the services were arranged for Lutherans and were thus, in a sense, sectarian. It was desired rather to bring out the thought that these services were to be simple Lenten services, or services in which the Lenten message was preached, arranged by Lutheran churches for the benefit of the public. In all advertisements the cross was featured, thus making the advertisement more conspicuous and attracting attention through the constant repetition of the same feature—the black cross. An appropriate Scripture text was also added to the copy of every advertisement. Almost \$300.00 were thus spent for newspaper advertising.

Cards and folders announcing the services, preachers and their topics were spread broadcast through the members of our churches and bulletin boards in many public places carried our announcements. The folders were also sent to all Protestant clergymen of Buffalo through the mails. Large signs were placed upon the billboards of the theatre and in a conspicuous place on Main Street. The cost of this publicity work was slight compared to the results it undoubtedly produced.

The increase in the number of attendants at the services from day to day was significant and most encouraging. Monday's service was attended by 476 people, Tuesday the attendance increased to 632. On Wednesday the weather was extremely unfavorable, but nevertheless 590 people were at the service. Thursday's service brought out 820 attendants, while on Good Friday every seat in the house was taken and even standing room was at a premium. 1531 people were counted by the ushers on that day. Thus, as in other cities, our Buffalo venture was crowned with success through the blessing and favor of God.

At all services tracts furnished by the PUBLICITY BUREAU were distributed. Many favorable comments on these tracts were heard, and in some instances clergymen of other denominations asked to be supplied with additional copies.

No plate offering was taken, but baskets for the reception of free will gifts were placed at the doors, into which \$394.47 was contributed.

The sermon preached at the Good Friday service by Pastor Martin Walker was later in the day broadcasted by the local radio station, and many expressions of appreciation were transmitted to Brother Walker by those who "listened in."

Our Buffalo committee is already planning for next year's services, which are to be arranged on an even greater scale.

H. F. Wind.

A BEAUTIFUL ART COVER

The June number of the AMERICAN LUTHERAN will be adorned with a beautiful art cover in rich colors, suitable for framing. Extra copies may be obtained at 10 cents each.

Get your friends to subscribe for a year and receive this splendid issue without extra charge!

THE DUPLEX A. L. P. B. ENVELOPE

In response to numerous requests from both pastors and congregations to suggest a method by which they might systematically support the work of the American Lutheran Publicity Bureau, an arrangement has been made by our Bureau with the Duplex Envelope Co. of Richmond, Va., to insert in Duplex envelope cartons a special envelope. These special envelopes will be included with any order free of charge since the Bureau stands the expense. All that is required is that the person ordering the congregation's 1924 supply request the Duplex Company to include one of these envelopes in each carton.

Use of these envelopes is not urged upon congregations which place the American Lutheran Publicity Bureau upon their Budget or which appropriate funds from their Mission and Benevolence receipts for this purpose. The plan of using these envelopes should, of course, not interfere in any way with the existing method of individual memberships to the Bureau. Churches obtaining their envelopes from firms other than the Duplex Company may obtain a supply of the A. L. P. B. envelopes direct from our office, 289 Fourth Avenue, New York, N. Y.



ANNUAL CONTRIBUTION

toward the work of the

American Lutheran Publicity Bureau

289 Fourth Avenue, New York, N. Y.

Paid Newspaper Articles setting forth Gospel Truths; Free Distribution of Bibles and Tracts; Placing Lutheran Literature in Public Libraries; Public Lectures on Lutheran Doctrines; Helps and Hints for Practical Church Work.

"What ye hear in the ear, that preach ye upon the housetops."—Matt. 10, 27.

These envelopes also lend themselves to the plan of distributing and taking up a special collection for the Bureau's work at any occasion or time chosen. Unless you select some other date when ordering, the Duplex Company will insert the A. L. P. B. envelope between the January and February numbers.

We would suggest that the offering obtained from these envelopes be sent either through your District Treasurer or direct to the office of the Bureau. The purpose for which you wish this money used may be designated as follows: General Fund, Free Bible Fund, Free Tract Fund; or you may leave the division to our discretion.

For two decades, the whole country has gasped with astonishment at the almost apocalyptic beauty of the churches built by Mr. Bertram Grosvenor Goodhue, of New York. But his masterpiece is to be—a Lutheran church. Work is about to begin on a structure to cost perhaps \$500,000 with furnishings, for Trinity English Lutheran Church, Ft. Wayne, Ind. This is a church of such breathless beauty that it will most certainly fulfill the determination of the congregation to build "the most beautiful church in America." The Fort Wayne News-Sentinel is planning to run two fine, rotogravure pictures of this church. By the time these lines are in print, these pictures will be available. Readers interested in a design of supreme excellence are urged to obtain copies of the daily paper just mentioned. Extra copies were printed, in anticipation of a large demand for them.

A SUCCESSFUL MISSIONARY EFFORT BY LAYMEN

G. E. HAGEMAN

Are our men interested in "selling" their church? What do we mean by "selling" the church? This is a term which is used in business. If a man has an idea which he thinks is good, the best way to find out the worth of the idea is to try to "sell" it to others, that is, to persuade others to see its merits and to believe in it. This is not a cash transaction, of course. If others have faith in your idea and are willing to back it, you have "sold" it to them. Now can our men be persuaded to go out and "sell" their church to others? Can the men of our church be gained for a campaign to go out and show non-church-goers the merits of attending our church? Can our men be persuaded to become "salesmen" for their church? Many have found this a perplexing problem. They have found it difficult to get the men interested in doing personal missionary work. And we know of no general laymen's missionary movement in our circles. And while we have always been skeptical of ever getting the men to work for the church, a recent experience has proven that it can be done. Our story may interest others.

The prime mover in this campaign was our Sunday School superintendent who is an energetic business man. He took it upon himself to have the young men in his Sunday School office investigate the card index and find out how many of the parents of the children who attend our Sunday School belong to any church. (By the way, we use Concordia Sunday School information cards and request the teachers to gather all the information they can on all children. We have found this information card very helpful.) In this investigation it was discovered that in about 100 families the parents attended no church. This at once disclosed why we were having so much difficulty with the children in our Sunday School. The parents were setting a bad example.

With this information from the Sunday School records the superintendent discussed the matter with the pastor who invited him to attend the next meeting of the church council. At this meeting he presented the problem to the brethren in detail and emphasized that this problem ought to be solved by the men of the church. A special committee was appointed with power to take whatever steps were necessary. (This special committee hit upon the preliminary plan to interest more men of the church in this subject.) Each member of the committee took it upon himself to speak personally to as many men as possible and invite them to come to a meeting the following Friday. Nothing was done by letter. For two weeks this personal campaign was carried on until the committee had been augmented to a considerable extent. The pastor played general. After having obtained a temporarily sufficient number of men, the next step was to devise a plan to gain the majority of our men. A dinner was proposed and those already in the movement offered to share in the expense of the dinner. A committee was immediately appointed. A date was set for one week hence. Invitations were sent to about sixty men, enclosing a reply card. Each man was invited to come directly from office or from work. He was invited to be a guest, that is, no mention was made of the cost of the dinner.

The day before the dinner thirty-nine replies were received and of these thirty-six expected to attend. That night it rained; it poured. But despite the weather all who had promised were in attendance, due to the persistent personal campaign which was carried on.

At the appointed time the men were invited to sit down to a substantial meal which pleased everybody immediately. Between courses oldtime songs were sung and soon all the men were in a jolly mood and ready for anything. When the ice cream had been cleaned from the plates and the steaming coffee cups arrived, the pastor presented the problem of those parents and the children of our Sunday School, challenging the men to tackle the job or leave it. He called upon the superintendent of the Sunday School and two other men who had been in the movement from the beginning. By that time there were requests from the floor and the response on the part of the men was immediate for the acceptance of the challenge of the pastor. A unanimous vote was taken to go out and tackle this problem. The pastor asked each man whether he could take part. Thirty men responded.

These thirty men were then invited to meet the following week. Those who could not go out to call on these people were invited to come to this meeting also, take part in the discussion, encourage the campaigners and help in other ways. Nearly all of them came. The absentees had valid excuses which they sent to the pastor. After opening the meeting with prayer, the pastor briefly outlined the work and gave it its proper Christian character. The following is a brief outline of his address.

MOTTO

Let him KNOW that he which CONVERTETH THE SINNER from the ERROR of HIS WAY, shall SAVE A SOUL from DEATH and shall HIDE A MULTITUDE OF SINS. James 5,

20.

PERSONAL QUALIFICATIONS

1. Be convinced, KNOW, that the people you are going to visit are in error, are wrong, are sinning by staying away from God's Word. Third Commandment. John 8:47.
2. Be convinced that if they persist in the ERROR of their way, if they continue in this sin, they will not be saved; "But he that believeth not shall be damned."
3. Be convinced that the only way of salvation is in the crucified Christ. He died to save them from DEATH. Acts 16:31. Acts 4:12.
4. Be convinced that the Gospel of the crucified Christ will CONVERT them from the error of their way. Romans 1:16.
5. Be convinced that if they come under the influence of the Gospel, the power of the Word of God will turn them to Christ, work faith in their hearts. Their conversion from sin to faith in Christ will show itself in the godly life they will thereafter lead. Having brought them to Christ, Christ will HIDE THE MULTITUDE OF THEIR SINS by His blood. 1 John 1, 7.
6. If you are convinced of these truths you will strive for the Gospel, strive to bring these souls in contact with the Gospel. You will pray for these erring souls.

SOME EXCUSES

- Some other time.—Hebrews 3, 15. Luke 12, 19-20.
 Too busy or no time.—Matthew 6, 33. Mark 8, 36-37.
 Too many hypocrites in church.—Romans 14, 12.
 Church always wants money.—Luke 6, 38. John 3, 16.
 Neglect and indifference.—Hebrews 2, 3. John 3, 36; 8, 47.

SUGGESTIONS

As you call introduce yourself—your name and the name of your church. Speak of their children who are in our Sunday School. Inquire whether they are Lutherans, whether they belong to any church. Speak of the need of training children in the Word of God—co-operation of parents.

Their example—as the father so the boy; as the mother so the girl.

Be brief; be natural; be friendly. Do not preach; speak well of your church and her teachings. Leave the tract "Why Go to Church" and perhaps a New Testament. Invite them to come to church next Sunday. If in any way possible, without being too insistent, obtain a definite promise that they will attend church next Sunday morning or evening.

LASTLY

Trust not yourself. Trust in Christ. Take Him with you. "For WITHOUT ME ye can do NOTHING."

PRAYER

Lord Christ, go with us, lend us your aid, open their hearts, bless our work in and for your Name. Amen.

Before presenting this "sales talk" the pastor asked each man to purchase a New Testament of which he had a sufficient supply from the *American Lutheran Publicity Bureau* at ten cents each. This made a favorable impression and the men took a keen interest in looking up the various passages referred to. Aid was given in referring to the page on which the particular passage was to be found. After the pastor's remarks a lively discussion ensued, which indicated that the men were deeply interested in their work. Each man was also furnished with the outline of the pastor's remarks.

The pastor then selected the teams with care. Two men on each team. A list of the families to be visited, with any additional information which the pastor had, was given to each team. Printed report cards, one for each family with the names and addresses of the parents, the names of the children in our Sunday School, and the request to fill in with whatever information obtained. This was to be sent to the pastor immediately on calling.

It was then suggested that the men appear in church and be consecrated to this work. The Sunday following was Palm Sunday. The movement was not generally known in the congregation. Almost 400 people attended this service, crowding our little church to the very last space, with many standing in the vestibule and on the front steps of the church. After the confirmation of the children and some adults, the pastor announced that thirty men had volunteered to call upon about one hundred families in our community to invite them to come to our church. As the men proceeded to the altar from all parts of the church, the congregation seemed too surprised to move. In a few simple words the pastor bid the men God's blessing on the way.

And how did the plan work out? Splendidly. The men set out immediately after Easter and have been visiting ever since. The reports are coming to the pastor's office. We have read the remarks on the cards with the greatest interest. The following Sunday the men could not talk enough on the pleasure of the task. For the past three Sundays we have had many strangers in church and the men have watched for their prospects. For it is the duty of each team to look for their people, greet them, see that they have a hymn book, and if possible sit with them in the same pew. They are to show them the

order of service and sing along as lustily as they can, even if they think they can not sing. At the close of the service they must seek an opportunity to introduce their guests to the pastor. The men have followed these instructions very carefully and as far as we can see the people have been made to feel at home in our church. And finally, each team must do follow-up work. They are to watch for and over these families and at an opportune time open the subject of church membership. First church attendance and then church membership.

In conclusion it may be remarked that we have seen no more enthusiastic and interested set of men than these thirty. And the effect upon the whole congregation has been so wholesome in every respect, that everybody wants to do something for the church. It has brought a spell of cheerfulness and willingness upon the congregation that has made us happy and glad to be a pastor. The men can "sell" their church if they are shown how. In fact they can do it much better than the pastor. We have been warned by one kind brother to be careful not to let the men do too much, for they are liable to do more harm than good. To that we say: "Trust in the Lord with all thine heart and lean not upon thine own understanding."

HOW TRACTS ARE USED

A pastor writes us from South Dakota: "A word of appreciation of your tracts. Last year I ordered \$4.00 worth of tracts for our Jubilee celebration. I paid for them out of my own pocket and we distributed them freely at our celebration, spreading Lutheran doctrine among our people and visitors, but they had another visible blessing. Last fall I explored a new field 24 miles from my home charge. The people had been living there some 20 or 30 years without a Lutheran church. When I asked the officers of the Methodist church for permission to use their church for a service on a week-day evening, getting the people together once, they said: 'You can't get these people to come to church. Our Sunday school superintendent sits here and often waits for hours and not a child comes for Sunday school.' But we secured the church for Wednesday evening and went on inviting everybody and left four or five tracts of your Bureau in every home and the first service brought us over fifty in attendance. We now have a flourishing Sunday school there and an average attendance of 25 to 50 in every service. Nine children have been baptized already and a large class of adults and children will be instructed this summer for confirmation and baptism. Next God's abundant grace, I think the *American Lutheran Publicity Bureau* also comes in for this blessing and I earnestly urge you to continue with great zeal in this glorious work. I am sure, even on Judgment day we shall see some of these fruits, which God has not permitted us to see in this life; but the visible fruits are such already that I say, never backward, but onward with Christ."

*

As a result of a general home visitation campaign a California pastor recently received 60 cards with the names of more than 100 Lutherans not affiliated with any church. The cards have been distributed among the young people of the church, who are calling on all unchurched Lutherans, inviting them to attend services and leaving with them several tracts, such as: "Why Go to Church" and "What the Lutheran Church Stands For." May God bless the efforts of these young Christians!

TALKS ON TIMELY TOPICS

By ARTHUR HERBERT

EXECUTIVE SECRETARY

AMERICAN LUTHERAN PUBLICITY BUREAU

BY WAY OF INTRODUCTION

There are many sincere Christians, both among pastors and laymen, who still believe that advertising is not compatible with the dignity of the Church. According to their viewpoint, conscience and the hope of salvation in men's hearts will create an active interest in the work of the Church. Even business men who are accustomed to modern methods in their own activities seem to have different ideas when sitting in a church council meeting. They are often reluctant to grant a liberal percentage of expense for publicity waged in order to interest non-church goers. But St. Paul said, "I have fought a good fight," and our Lord expects all Christians to be good fighters or at least to do the best they can. And the Church is not doing the best it can unless it uses every effective modern means consistent with good taste to make known the Gospel of Salvation. As a missionary institution the Church should advertise to carry the Good News to all who can see and hear and read. And if the Church is sufficiently in earnest to take her message to the people, even if at great cost, it will be walking in the footsteps of the Master, and it will find that the people will hear and read gladly.

The Bible is God's advertisement of His holy will. By means of its printed word He would have men make His will their own. The Bible was written part by part, in widely scattered areas of the world, and sent among the people. These messages were the means by which the prophets of old advertised the gracious will of God. Their intention was to get people to live according to His Law. The Gospel writers were God's publicity agents. They "wrote up" the Good News and, although they had but limited means at their disposal, they succeeded in spreading it throughout the nations by their intense and vigorous campaign of advertising and publicity. To carry on this God-given work of evangelizing the world we must be alert to our opportunities in this respect. St. Paul, "advertising" in Athens, adapted his message to the worshippers of the "unknown God." So we too must use the most effective means and methods at our command in order to meet the changing moods of our times.

Both the Old Testament and the New require the Child of God to be a booster and publicity representative of His grace. The leper whom Christ cleansed set a good example for the Christian of today when he "went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter." The dignity of the work of publishing the Gospel is clearly expressed by Isaiah when he exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Our Lord himself gave His divine endorsement to advertising religion: "Go out into the highways and hedges, and compel them to come in, that My house may be filled."

When the fulness of time had come and God was ready to give His Son to the world as a sacrifice for sin,

He sent a multitude of angels to announce the Glad Tidings, choosing this unusual method of proclaiming to the world the greatest news item in its history. And if God saw fit to employ a star in the heavens to lead the wise men from the East to our Lord that they might worship Him, is it possible to believe that He would be unwilling to honor a tract, a window-card, an electric sign or a display advertisement in a newspaper to lead people to His House that they might hear the Word proclaimed which is able to make them wise unto salvation?

It is because he knows that the first duty of the Church is to preach the Gospel, and because he feels that the Church should use every method and means consistent with its dignity in fulfilling this duty, that your Executive Secretary has accepted the call extended to him by the American Lutheran Publicity Bureau. Now, as never before, the opportunity is given us to place before the world the simple truth of the Gospel. In the time of apostasy in which we are living our Lutheran Church must be a rock of strength, not only for ourselves but also for others drifting about in a sea of spiritual doubt and uncertainty. May God grant His grace that the American Lutheran Publicity Bureau and its Executive Secretary may labor with success and bring forth much fruit to His honor and glory.

*

A splendid sermonette by Professor Theo. Graebner of Concordia Seminary bearing the heading "JESUS IS GOD, the Testimony of Judas to the Divinity of Christ" was inserted by our Bureau as a paid advertisement in the *New York American* of March 31, the Saturday before Easter. The *New York American* has a circulation of 429,000. Following the sermonette, which formed the body of the reading matter, came a directory of all Missouri Synod churches in Greater New York. The space used measured thirteen inches, double column. That the Word of the Lord does not return unto Him void, but prospers in the thing whereto He sent it is shown by the many expressions of approval and gratitude which were heard from visitors at the office of the Bureau. The telephone was kept busy answering questions such as: "Is Professor Graebner preaching in New York tomorrow?" By mail we received the following words of appreciation:

"Many may not have the time to tell you that they enjoyed reading your message in the morning *American*; however I did and want to tell you so. And I want to tell you that I will gladly go to one of your churches tomorrow.

(Signed) C. M. Schroeder."

"I am just leaving town, therefore my time is very limited. I want to take sufficient time to tell you that I received a great inspiration from your article published in this morning's *New York American*. Although I am not a Lutheran I am proud to see that body step to the front.

"I just notified the news-stand to hold a few copies of that paper for me. I want to send them to several people who I am sure need such a message. Am sorry I cannot send a contribution to further continue this work.

(Signed) R. Herb. Johnson."



The Presbyterian Church in the U. S. A. is operating missions in fifteen foreign countries, from 172 strategic centres, through an army of 1531 trained missionaries, augmented by 7356 native Christian workers. These maintain 4661 out-stations. Only so-called heathen lands are included, the denomination leaving Protestant work in Europe to the established Protestant churches within that field.

In 1922, St. John's Lutheran Church of Minneapolis (Rev. P. Dowidat) baptized twenty adults and confirmed fifty-seven.

Church Attendance in U. S. Army Ranks High.—The Rev. John T. Axton, chief of chaplains of the United States army, is especially pleased with the showing his unit was able to report for the fiscal year. There were approximately 13,000 religious services held in the army, with a total attendance of 1,284,834. That meant an average attendance of 100 for every service. On such a basis, Chaplain Axton concluded, the average per capita attendance for every officer and enlisted man in the military service was about 12 times a year. The chaplain's office doubts seriously whether the whole membership of any other profession in the United States can show as good a record. The services included in the report were both Protestant and Roman Catholic.

—Milwaukee Journal.

Leave it to Indiana! This state, once called Hoosier, due to the amusing habit of its early settlers, who asked all newcomers "who is yer?" is destined to become a center of aesthetics! Pastor Polack, of Evansville, of our Synod, is planning to build a gem of a group of buildings. Dr. Ralph Adams Cram, the world-famous Boston architect, is doing the work. The parochial group is to contain a church, a school, an auditorium and a residence. After looking over the architect's sketches, we are sure that this group will be a model for congregations wishing a complete group plan, at a moderate cost. About \$125,000 will be expended, we understand. The group may be erected a unit at a time. We hope that Pastor Polack will have enough descriptive literature printed to supply all pastors and building committees who may wish to have suggestions for a model plan. The addition of a modern, well-planned, Sunday-school unit of the departmental type, (not the obsolete engine-round-house type) will be made later.

New York City has 194,154 inhabitants who were born in Germany (and an additional 600,000 who are of German extraction); 33,703 Swedes; 24,500 Norwegians; 10,240 Finns, and 9,092 Danes. If all of Lutheran parentage or forbears had been saved to the Lutheran Church there should now be about 600,000 Lutherans in the great city. Hardly one-fourth that number are still Lutheran.

—Lutheran.

OFFICE CHAT

The A. L. P. B. Emblem Seals which had been previously announced in this column, but whose delivery was delayed by the manufacturer, are now available for use by members of our Bureau and readers of our magazine. These attractive seals are very useful for sealing letters and packages. If you feel inclined to help re-imburse us for their cost send twenty-five cents for a package of one hundred.

One of our congregations that has placed the LUTHERAN WITNESS and AMERICAN LUTHERAN in the town public library inserts the following advertisement in the local newspaper:

"READ THE LUTHERAN WITNESS AND THE AMERICAN LUTHERAN AT THE PUBLIC LIBRARY."

A stock card to welcome strangers at the services is available for \$.75 per hundred. This greeting card has a brief message of welcome on the one side, and a short statement on Lutheran doctrines and practices on the reverse side. Send for sample.

After you have read your AMERICAN LUTHERAN hand it to your neighbor. Do the same with your LUTHERAN WITNESS.

In your telephone directory. See if the telephone company won't list your church in the directory, even though the only telephone paid for by the church is that in the pastor's residence. It is good advertising to put the name of your church where strangers can find it.

Indirect Advertising. A pastor, in a recent address on church advertising, outlined as indirect advertising for a particular church the following: Public appearance of the minister; public utterances of the minister; his civic activities; physical location of the church; comments of worshippers.

Every unnecessary stamp the office uses to get you to do your duty is that much taken from the productive work of the church.

We seldom disagree with Brother Webber, but when he advises us to count church attendance for ten Sundays only we modestly voice an objection. The business-like congregation will keep an exact record of attendance at every service.

BOOK REVIEW

Concordia Home and Teachers' Bible with Special Helps, Revised and, in Part, Rewritten by Prof. Th. Graebner. Style GC., Silk cloth, red edges, \$2.50; Style GF., Leather-grained cloth, gilt edges, \$3.00; Style GDC., Full divinity circuit, leather, gilt edges, \$4.75. Concordia Publishing House, St. Louis, Mo.

Many of the current Bible editions contain helps that are not always trustworthy and which here and there condone false conclusions and even speak doubtfully of the inspiration of the sacred text. In the Concordia Bible these defects have been eliminated. The appearance of this Bible will be welcomed in our circles. There is in our Church a very noticeable increase of interest in Bible study. New Bible classes are constantly being organized. Very often there is much indiscriminate Bible buying on the part of our people, with the result that they do their work with Bible helps that in part are in opposition to their Lutheran profession. Here is a Bible that they can order without hesitancy. It contains all that is usually offered in teachers' editions of Bibles, a Concordance, a Dictionary of Proper Names, and a Subject Index; also 12 standard Biblical Maps. The price is about on a par with other standard editions.

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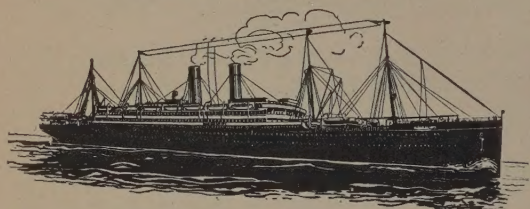
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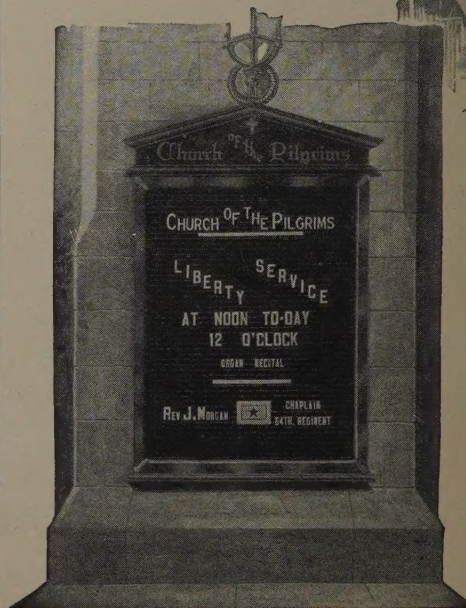
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